

quantity and utility of its contents, it may fairly
be called the cheapest German Almanac with which

for sale, and many undoubtedly can be who now know and care little or nothing of the cause, but buying it because it will gain from it such information as they need as successors, and to look after the cause on the same subject, and to enlist so. Let the good seed then be freely sown.

The Preference.

We select the following letter from quite a number of the same import. It commends itself as a specimen of directness and good taste.

Ms. HOPKINS, Sir—I perceive a notice in the Standard, saying that those who have paid for the Emancipator, can have the Standard in its room if they wish. I have paid for the Standard up to January 1841, and you will please send me the Standard until that time. From that time I shall be furnished until our battle is fought and our victory won—until the notes of rebuke and warning, now heard in our ranks, are exchanged for songs of triumph and thanksgiving. Yours, for human freedom.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JULY 16, 1840.



Toleration.

The illiberality of the age in which we live will be matter of wonder to those who come after us. How individuals who embraced high and holy principles as we have done, should quarrel with evident deductions from those principles will be passing strange. When the world shall have forgotten the mass of us and shall feel the "light and elastic tread" of a generation which shall dive deep into the nature of man and be at home among its arcana, it will grieve at our blindness and hardness of heart. Among a certain class of Abolitionists, there is still a very prevalent disposition to look with distrust upon any and every individual, who thinking for himself, strikes out a new path and boldly traverses it to its end; secure in the fact, that it will lead to good or ill, if to good; then he is a benefactor, if to ill, he is a forsake it. The mass of mind is of that cast that it trembles at the boldness and originality of such spirits. We are of the opinion that among no body of men in this country can there be found those who dread investigation, not superficial, shallow investigation; but deep, deliberate and radical analysis—more than some of the Abolitionists. This will be deemed a hard saying, who can bear it! In the early stages of the enterprise this was less true than now. Most of the minds that embraced our first principle—the equality of human rights—were fully equal to the task they had conceived. They were willing to follow truth, though she led them to the stake. Some there were of whom it may be said as the Apostle said of his brethren—"Ye did run well, who did hinder you?" In the progress of the reform, circumstances have furnished us with opportunities of studying mind and examining its texture. We have been enabled to see "what stuff some men are made of," and the knowledge has been as humiliating and painful as beneficial. For certain persons to investigate the relations they sustain to universal intelligence—to a certain extent was with some of our Abolitionists—very orthodox—scriptural and according to that "fitness of things" that forms the basis of all harmony in God's universe. Beyond that point—they became masculine, destitute of that grace which constituted their chief ornament, *innocent, assuming, violators of the usages of civilized society*; and above all, usurpers of authority, over those whom God has constituted their glory, and unto whom their desire shall be, and by whom they are to be ruled.

This idea that the right to investigate "deliberate and communicate" on the part of these "violators of the usages of civilized society," depends for its existence upon their physical texture, but upon a nobler, a broader base—their moral and spiritual nature—their intelligence—their capacity to perceive and communicate great relations—seems not to have entered the heads of these MAGI of the year 1840. They are determined to maintain—their creed to the contrary notwithstanding—that one human being has more rights than another by nature. The Anglo Saxon most of all—the thick lipped, woolly headed negro from the interior of Africa next—i. e. if he be of the masculine gender, he then takes preference over the bright blue eyed being—with her auburn ringlets—who dances up and down life's high way, with the grace of a Fairy—she, for she is shaped different from the former, dearer, is inferior not in intellect perhaps, not in nobleness of soul, not in refinement of feeling, not in willingness to do and to suffer for the race—but in physical strength—in rigidity of muscle in breadth of frame—in powers of endurance—*ergo*—she has not as many rights, and is verily the "weaker vessel." St. Paul for it. So she must think by guage. Her measurement must be this: she may think of every thing but herself. She may defend her liege lord—may talk before Legislatures and Principals about his destiny—may sing psalms to his "exalted dignity"—may minister to his lusts—gratify his passions—cater to his appetites—and in all things appear herself well qualified for her condition; but the moment she looks upward, there are consciences (!) in the way; and the angel with her drawn weapon never guard all ingress to the Garden of Eden more vigilantly than does St. Paul all egress on her part from her degraded condition. We wish the Apostle could appear unto these men and give their instincts a jog; it might produce a partial reformation; and give to their conscience a small portion of that "spring bath ability," so necessary to enable it to produce a good *twinge*. Verily, our brethren need of "winging" for their endeavors to this hide Jehovah's light under a bushel.

We mean to take these matters coolly, and we advise all our brethren to do so. A generous, warm-souled, large hearted being, on whose countenance the lineaments of immortality beauty are written with a skill which none but God could exhibit; necessarily feels excited at the narrowness which our brethren manifest in the matter of which they have joined issue with us. But still it is best to keep calm and temperate, earnest and manly. The victory is ours, or history and prophecy are liars. The world is not to stop where it is, neither is it to go backward. "Go ahead!" it must, and go ahead in our watchwords. That we must struggle is plain—that calumny, unsparing and bitter as death, must be our portion is equally true; ("that they that live godly in Christ Jesus shall suffer persecution"); and that these men who now oppose, or to whom they shall bequeath their principles, will yet wonder and be astonished at their want of moral perception is perfectly evident to us. We must not expect ease nor soft couches for our place of repose. The world can furnish us with proofs how intense the struggle has thus far been. Earth can unfold us her record written in blood. Philosophy can point to the walls where she lay incarcerated among condemned felons. Religion can lead us to the valleys where she has been purified by fire; and to the mountain snows where her children are dead to sleep forever. Kingdoms, Empires, Thrones, and Dominions, heaved from their foundations, institutions long and dearly cherished, usages of civilized society in whose behalf a sort of half divinity had long been garrisoned, shaken as by a mighty convulsion: Opinion, that subtle and mysterious agent, always spreading. Every where battling for a foothold and every where triumphant; all tell us that man's destiny is as lofty as his origin; that his existence is boundless and that he will yet be as noble, as generous, as god-like in his demeanor, his conduct and character as could be desired.

There will be hours of distress, of deep despondency, of deferred hope. Hours, when the soul will be sick as ours already has, at the sight of those upon whose bosoms we could while since have laid our aching heads in implicit confidence—"turning away backward" and receiving the

thanks and compliments of the wicked for their "return to reason." Such scenes, the soul of him who is "stayed on God," must witness; and he will rejoice to feel that Truth winnows closely and gathers nought but wheat into her garner. It is much better that we should meet our losses at this period of progression. We can better afford the loss now than years hence. But the tempest will have ceased by and by to us; and we shall see a heaven wherein dwelleth righteousness. Truth will dwell there and so will her children. We do not wonder that men shrink from Radicalism; that they gather behind public sentiment like stricken deer; and feel that to stand in the forefront of the battle and peril reputation, honor, elevation; to live like Christ, "displeased and rejected of men," is too much, far too much for the benefits. They lack faith and that liberality which great confidence always begets. For some years on the part of these "new organized" there has been a special notice extended to those who had wealth, and title, and reputation awarded them. Our friends instead of remembering that this was the cause of man, have exhibited altogether too much anxiety to bring within our range, GREAT MEN. Our Judges, our Lawyers, our rich non-professionals, our Honorables, our VERY REVERENDS; these have been courted and played around, till they have imbibed the idea that the cause without them is shipwrecked. When therefore it moved not to suit them; when they found a determination on the part of the mass to allow them just that position that Truth would justify, when they saw their opinions and ideas handled with a freedom bordering on roughness, and a logic that knew no abatement of its demands; and all this too by men of whom the world had never heard, they started at the rashness and daring of the intruders, and their dignity was hurt. They felt that co-operation in a cause of this character was imperceptibly stripping them of all they most highly valued—their artificial elevation—and with a "due degree of self-respect" they have given notice that they shall either "new organize" or withdraw from all Anti-Slavery organizations. They shall act hereafter, individually. We sorrow for them, for we see plainly that their eyes are still blinded to the dignity and worth of man's nature, and they grope in gross darkness far away from true peace.

The lookers on in this strife will see that the division is on the principles of elective affinity. Of all classes, those that depend the most upon artificial character, are the clergy of the country; and they are the most numerous of the so-called—higher professions. They are the prime movers in all this matter; and from the time of the clerical appeal, and the "loop-hole retreat" expose of the Andover students, up to this hour, their steps are plainly discernible. A constant and unwaried effort has been made to dilute and weaken our hold upon the people. Every engine from deep duplicity to undisguised falsehood, has been made to bear upon us; and the result is, a division. But the line of separation is between them and their adherents, and the people. The division being made as it is, these will draw from us and conglomerate with them, those who value *position in Church or State* more than manhood. With us they cannot stay, for we value all these things as chaff—"They" must new organize, as a matter of course." They might have stayed, and probably would, some time longer, had our cause moved in the elucidation of its principles no faster than the other reforms.

But they forgot that our starting points were self-evident truths, and that our whole effort needed to be, to make the community see their value, not their truth; and that therefore we walked with a rapidly almost inconsiderable. That to talk forever of a "man's right to himself," was superfluous. How, then, could we hold back! The flame spread like a prairie fire. Women, as well as their "lords," caught the infection, and the land was filled with agitation. The clergy saw this movement, and they of course must oppose. Where, in a few short years, would be their dignity, the honor of their cloth, the semi-worship which had always been paid them, if woman, whom they always had controlled and guided—whom they had taught to consider the ministers as the Vicegerents of Jehovah, successors of St. Peter, holding the keys of salvation; we say, where would they be, if woman—*lowly, modest, angelic, refined, heavenly* woman, should "stoop to the folly" of imagining that she had a conscience, a mind, soul, heart, rich affections—and, above all, *great rights like unto men*. Heu me miserum! They would find in such a case, that society was to be restructured and mind become free. They would then be *servants* instead of "lords." This is a philosophical explanation of the division. On this ground efficient argument can be shown as to the cause of division; but no unbiased mind can satisfy itself as to the origin and result of this movement in any other way. We lay the whole movement at the door of the priests. They have thrown themselves athwart the path of Freedom. We give them respectful and due notice to step one side; for it needs not the spirit of prophecy to tell that every thing in the State that objects to the liberty of the largest number, and every thing in the Church that wars with that ample exercise of all man's rights, so necessary to the proper understanding and performance of the duties and responsibilities which his Maker has imposed upon him, will be demolished. The clergy may cry aloud, and warn their people of "Infidelity," "Anarchy," "Jacobinism;" they only "forward the spirit in its flight." The true ministry we have no desire or power to overthrow: the false ought to be destroyed. So make way for Liberty's triumphal entry; or 'gird on your armor and be dashed to dust." We say unto our friends, watch this movement as it unravels itself.

"Twill form a pretty page on which to spend an hour's thought;" for in its progress we shall yet see another of those cunningly laid schemes to cheat the "common people of their reason," with which history is so abundant; and, like all others, the result will be the regeneration of the opposing power, or its utter destruction.

For, "from the lips of Truth one mighty breath, Shall scatter like the whirlwind in its breeze, The dark cold pile of human mockeries. Then shall the reign of mind commence on earth. And starting fresh, as from a second birth, Man, in the sunshine of the world's new spring, Shall walk transparent, as an holy thing."

From the Emancipator.

Letter of Judge Jay.

Bedford, June 8th 1840.

Sir,—The proceedings at the late anniversary of the American Anti-Slavery Society have convinced me that the institution is to be used by the individuals who have recently acquired the control of it, as an instrument for advancing the doctrine of the equality of the sexes, in all the relations of life. Married women, without their husbands, are associated with men in the Executive Committee; a committee to whom was confided the management of the society, and whose meetings have hitherto been, and will probably continue to be, both frequent and private.

A woman was, moreover, deputed with others, to represent the National Society in a general Anti-Slavery convention to be held in London. The Society also formally resolved that "it trusts that the Convention will fully and practically recognize in its organization and movements, the distinction of color, sex or color." In other words, the convention is instructed not merely to receive women as members, but in organizing the assembly, to appoint them to office!

The principle thus officially announced, is not incorporated in the constitution of the Society, nor was its promulgation one of the professed objects for which the Society was formed. However grievous some women may find the yoke imposed upon them by the opinions usually entertained on the subject of female modesty and decorum, that is not the yoke which Abolitionists associated to break. The claims acquired by the society in regard to "the rights of women," necessarily involve their participation in the sacred ministry, their elective franchise, and their entire independence in the conjugal relation. Whether these claims be well founded or not, I know not by what right the Society calls upon its members to support them. An association formed for the professed purpose of abolishing negro slavery, may for the professed purpose of abolishing negro slavery, may with as much propriety as it may insist that women are authorized to administer these ordinances.

Persuaded as I am, that the Society under its present constitution is exerting an influence adverse to domestic order and happiness, inconsistent with the precepts of the gospel, and exceedingly injurious to the Anti-Slavery cause, I deem it my duty to request you to erase my name from the roll of its members.

I am, Sir,

Your obedt servant,

J. C. JACKSON, Esq.

Rec. Sec. of the A. S. Soc.

On the receipt of the above letter, our Corresponding Secretary immediately complied with the request of the writer, and informed him thereof. We did not know whether it was intended for publication or not, but it has since

appeared in the Emancipator, and we suppose Judge Jay is not averse to its being widely circulated.—certainly we are not. We take the liberty of appending our comments.

Judge Jay affirms but one charge against the American Anti-Slavery Society, as the cause of his withdrawal. There are several specifications, but they constitute essentially one charge, viz: that the Society has refused to disfranchise a large proportion of its members, and make them *servile* to the remainder. In the manner of stating this charge, it appears to us, that he has widely departed from customary and obvious rules of propriety, and that he has so far disregarded the repeated assertions of the Society on this subject, as to render himself justly liable to a charge of misrepresentation. Further than this, he has affirmed of the Society *what is not true!* We shall hold him bound in the face of the American public, to establish the charge that he has made, or to acknowledge his error by retracting it. It is difficult to find language by which to convey our precise meaning without exposing ourselves to the imputation of harshness, or incivility, and we say therefore that it is not our intention to treat Judge Jay with the slightest disrespect; it is our duty however to speak plainly, and we do not doubt which is the proper course to pursue, when to err on the other hand, were possibly to fail in discharging our obligation to Humanity and to Truth. Let us be guilty of a breach of civility, rather than of duty.

We pass over the beginning of the first paragraph of the letter, as it expresses nothing beyond a mere opinion, to which we all have a right, and we ask, what does Judge Jay mean by the concluding sentence of it?

"Married women, without their husbands, were associated with men in the Executive Committee; a Committee to whom was confided the management of the society, and whose meetings have hitherto been, and will probably continue to be, both frequent and private."

The phraseology is so clear of ambiguity, and the implication so pointed, that we must be allowed to express our unmeasured surprise that he could give publicity to it through the columns of a hostile journal. If he has not, in so doing, violated the precepts of true modesty, and cast a wicked slander on the American Anti-Slavery Society, and on the character of the individuals composing its Executive Committee, we greatly misapprehend his language. It will afford us pleasure to receive an assurance that the obvious meaning of his language is not what he intended to convey.

We find the same invidiousness of expression in a succeeding paragraph:

"However grievous some women may find the yoke imposed upon them by the opinions usually entertained on the subject of female modesty and decorum, that is not the yoke which Abolitionists associated to break."

Possibly Judge Jay may mean nobly, by "some women," and in that case he would be held excusable for unwittingly offending the approved courtesies of polite society. "The opinions usually entertained on the subject of modesty and decorum" can give no countenance whatever to such unmanly reflections. Even if they be altogether unintentional, their very utterance through the columns of a hostile journal is proof that the state of mind in which they were conceived was not that which "thinketh no evil."

With regard to the action of the American Society on the subject of women participating in its proceedings, we affirm that the assertions of Judge Jay are unsustainable. The most that the Society ever did towards an official promulgation of its views on this point, was to refuse to incorporate in its constitution the principle of *proscription on account of sex*. Its crime is, that it *has acted impartially on the subject, and refused to conform to the proscription of the minority*. It has never even so much as brought women forward to place them on committees—it has only, and strictly so, *simply accepted of their proffered services*—it has only, *not repudiated* their self-sacrificing labors, and tried fidelity, and acknowledged efficiency in the cause of humanity. It has only *refused to declare them aliens to the Constitution*. It excites our involuntary amazement, that a man of Judge Jay's sagacity, intelligence and learning should assert as *positive*, that which at most is but *negative*! This is introducing a new principle into ethics, the general application of which would lead to endless confusion. What would be the result if the Judge were to adopt such a principle in the discharge of his official duties on the bench? And yet such is the sophistical basis of his charge against the Anti-Slavery Society! So far as we are concerned, we are more than willing that it should be circulated "from Dan to Beersheba." It avers a reason for secession, and yet it charges no *defection from principle*, no violation of constitutional powers—no aggression upon the rights of our members. Let it then be widely disseminated—it will assuredly receive no more than a just degree of consideration from the independent abolition mind of our country.

The last and most serious complaint which we have to offer in regard to this extraordinary letter, is, that it contains an express untruth. We are grieved that the necessity is imposed on us to speak in such unequivocal language, but our sense of duty requires it. Judge Jay says, he "knows not by what right the Society calls upon its members to support claims which necessarily involve the participation of women in the sacred ministry, the elective franchise, and their entire independence in the conjugal relation." If we could find language so plain as to convey our meaning, and at the same time cast no imputation on the integrity of the author of this calumnious assertion, most gladly would we prefer it—but this is impossible. We can only, at the same time, say that it is no part of our object to wound his feelings or cast a blemish on his reputation. The American Anti-Slavery Society has never "called upon its members" to support *woman's rights*. We speak broadly and technically. It has never "called on its members" to do any thing that "necessarily involves entire independence in the conjugal relation." Judge Jay disregards the truth when he affirms this. He is guilty of knowingly falsifying his brethren. We hold him to this charge in the face of the nation, and shall abandon it only when we are satisfied that the cause of Truth and Justice requires us to be silent. With as much propriety might he have accused the Society of the advocacy of concubinage, as to cast upon it a charge so groundless.

We shall recur to this subject again, as occasion may require. It is the boldest effrontery to force the Society into an attitude of self-defence by the imputation of doctrines which it openly disavows, and then cite its position as proof that it advocates those doctrines! Such is the singular conduct of our opponents. What resource is left to us by the letter of Judge Jay? Silence would be regarded as a tacit admission of the truth of his allegations; and if we enter on our defence, the cry is immediately raised, "See, this is a society for the advocacy of woman's rights, and not for the abolition of slavery!"—a cry, too readily believed by a credulous and excited community, and deriving undue weight in being authorized by an eminent public functionary whose previous connection with the society will be regarded by our enemies as conclusive evidence of its truth. We trust however that the Spirit of Freedom is awake. Abolitionists have not labored in vain to rouse the long slumbering genius of Liberty. It will never again be lulled to repose under the shade of the "patriarchal" tree of despotism. The Anti-Slavery mind of the world is on the watch. Its vindication of the rights of others has made it to possess and exercise its own; and it will not fail to use its dearest prerogative—that of *free inquiry*. It will think for itself. The interposition of great and venerated names will present no barrier to its investigations. Even that of our respected fellow citizen, Judge Jay, though it may give currency to calumny, can obtain for it no credibility among the true and independent friends of human freedom.

Disorganizing Doctrines.

The Emancipator of last week in an article under this title makes two selections on which to comment. One from the Liberator contained in a letter from James Boyle, where we shall leave for others to notice or not as they may deem most proper. The other is from an article over the initials J. S. G. published in No. 4 of our paper. We quote the comments and the paragraph as they appear in the Emancipator.

That these ulterior views, and the determination to make the Anti-Slavery enterprise subservient to them, are not confined to Boston, will be plain by the following paragraph, from a carefully prepared editorial article in the last National Anti-Slavery Standard; an article designed particularly as an explanation of the views of the present Executive Committee of the American Anti-Slavery Society.

Anti-Slavery is a word of mighty power. Oh, it strikes at the very corner-stones and key-stones of society. It aims a death-blow at long cherished habits and opinions. It robs life of all factitious honors; but above, and more than all, it

would put an end forever to the unrighteous dominion of the church—it would unsettle popular theology from its throne break down the barriers of sect, and in short, *revolve society into its natural elements*; saving all the real progress it has made in the scale of improvement."

Now, we ask, in what part of the Anti-Slavery constitution, or in what sect and subsequent Anti-Slavery document is any such doctrine advanced with regard to the design of our Anti-Slavery enterprise? Our work is to abolish slavery—not to "revolve society into its original elements," nor to "unsettle popular theology."

The article alluded to was not as we are aware "designed particularly as an explanation of the views of the present Executive Committee of the American Anti-Slavery Society." The article does not advance the doctrine that the Anti-Slavery enterprise was designed to "revolve society into its original elements," as any one can plainly see by this extract taken as it is from its connection with other paragraphs that would leave no one in doubt as to its meaning.

What is the object to be gained by charging us as being the advocates of disorganizing doctrines, seeking "to revolve society into its original elements," and that too by a professed friend of the American Anti-Slavery Society?

From the Colored American.

The National Anti-Slavery Standard

vs.

The Convention.

We are sorry we must still contend with the Standard, because, in differing from them, we war against our own household, for we are not brethren! We would wish to move in harmony with "the whole Anti-Slavery fraternity," when we promulgate opinions which will distance us from our interests, why then—we must, to sustain our principles, boldly and fearlessly expose the fallacy of those opinions.

Our friends of the Standard do not meet the subject fairly: they first oppose "all exclusive action on the part of colored people except when the colored community themselves demand it." We refer them to our political enthrallment which we should act exclusively, but they wish some clearer necessity before they will permit us to slip our leading strings, and yet they will not give us their ideas of exclusive action, and the necessity thereof. They raise hypothesis, but produce no facts to sustain their position. They arrive at conclusions without first establishing their premises.

We have shown what we consider a necessary cause for exclusive action; we will now endeavor to prove that no people ever succeeded in establishing their principles, or regaining their rights without "exclusive action" on their part, where they had the power so to do.

Would not the Americans still have remained under the sovereignty of Great Britain if they had not acted exclusively? They did not refuse the aid of others, but it was American valor, American energy, and American talent that succeeded in effecting American Independence.

Examples might be produced from ancient and modern history, where the enfranchisement of people and nations was effected by their own exclusive action, but not one to sustain the position of the Standard. The most of these examples were produced through the agency of war and bloodshed: such means is neither our interest nor desire when the world we live in will be considered. Ours is not a warfare of physical might, but truth against error; combatting for our rights, and our weapons are arguments to prove our cause just.

The use of different means however in no way effects the necessity of exclusive action. We have an illustrious example in the words of the apostle, "I have been as an island since what was she? Politically—nothing. The name of an Irish Catholic was sufficient to bring ignominy and dishonour to the possessor throughout the British Empire. But the Irish arose in their might, meetings were held; societies formed; the nation was organized. Many of the political disabilities which encumbered the land of inhabitants of Ireland have been removed, and the day is not far distant when they will possess all the immunities of British subjects. And how has this been effected? By exclusive action on the part of the Irish. When they struck for "God and their native land" it was as Irishmen, and as such they succeeded, and Irish talent, Irish energy, and Irish perseverance have nearly succeeded in effecting the entire Irish emancipation.

These are facts which all their abstract reasoning cannot controvert, neither can they adduce stronger facts to support their theory.

Our friends of the Standard are at fault: we cannot follow them through all their devious wanderings. They must either admit that there may be, under some circumstances necessity, for exclusive action, or else abandon their first position. If admitted, shows us where and how the necessity may exist if it does not now. You would not have us remain passive as "dumb dogs" and open not our mouth when they enter our ears. You would have us speak with "angels trumpet-tongued," sound the alarm, cry aloud, and make our wrongs known. How are we to do it? How act? How speak? How call for redress? If we wait till Providence interposes we may wait till the "crack of doom." If we act with our white friends, as we do now, the words we utter will be considered theirs, not ours. That will be the general impression, the voice of the majority will be heard; theirs only will be considered. That such is always the case, under all circumstances, even Mr. Whipple acknowledges (see his letter). "The National Anti-Slavery Society is considered exclusively a colored institution, composed of colored men, and expressing only their sentiments. Mr. W. admits that such is the public impression, and all their professions will never eradicate that opinion from the minds of the people."

We cannot in future waste our time in combatting shadows. The Standard must either abandon their first position, or explain what they mean by "exclusive action."

Mr. Whipple's letter, to which we refer above, is crowded out, this week—it shall appear in our next.

We have opposed the "call for a Convention of the colored inhabitants of the State of New-York," because it is exclusive in its terms and spirit. Because we can see nothing to be gained by such a convention that can not be as well, and better attained without it. Because it is in violation of the great principle for which we are contending: that *THE SLAVE IS A MAN*, not a mulatto man, not a black man, but a MAN.

If the colored people themselves continue to keep up the distinctions that white society has marked out for them, when will they be enfranchised! Principles are greater than associations—faith is mightier than action.

Suppose a political influence superior to that now enjoyed be gained under these auspices, it will be inferior to what *white* American citizens enjoy. We say, then, to our brethren favorable to this call, possessing your souls in patience, strike for the principle of *equality*—take nothing short of it. Contend earnestly and patiently for it, and you may rest assured that the day of deliverance will come.

We may not see it, but our children shall hail it with holy emotions and devout gratitude. Attempt to occupy any ground of less dimensions than the all-comprehensive principle upon which, the American Anti-Slavery Society and its auxiliaries wage the exterminating war to caste and tyranny, and you will fail.

You concede to the enemies of Human Rights in your call for a separate convention, all they can desire, so far as the principle is concerned.

Let our watchword be MAN—our battle cry HUMAN RIGHTS.

From the Emancipator.

National Anti-Slavery Standard.

This is an elegant sheet, of the full size of the Emancipator as it was last year, printed on new type in the handsome style, by William S. Dorr, and published by the new Executive Committee of the American Anti-Slavery Society. Office, 143 Nassau street. Price, \$2 a year. N. P. Rogers is elected editor, and will be placed at the head of the paper as such, but we observe that the New Hampshire people insist that he cannot become editor without their consent, which has not yet been given. The Committee appear determined to carry out, in their paper, the spirit of the proceedings at the Annual Meeting, in all respects, concerning which we have hitherto said all that is necessary. As it does not appear that they have any other labors or responsibilities on their hands, and they are evidently laying themselves out on the paper, and they have numerous and devoted friends, it is highly probable they will succeed with their paper, and we hope contribute also to the advancement of the cause.

"It does not appear that they have any other labors or responsibilities on their hands," says the editor of the Emancipator, in the above notice of our paper. It would be marvellous indeed, after the transfer of nearly all the furniture, books, publications, and plates, belonging to the Society, that our office should, in less than two months, make quite so imposing an appearance as formerly. All we had left us was one mahogany and one broken pine desk, two chairs, and the book-case, the most valuable of all, because it contained the office library and the correspondence of the Secretaries.

We advise our co-workers at large, however, that before the time for sales to any considerable extent shall have commenced, or rather in season for "the fall market," we shall be prepared to furnish such of the former publications of the Society, as are deemed advisable, together with some new works, such as the times demand, on terms that will be satisfactory.

It is highly probable that we shall succeed with our paper, as the Emancipator says. The success thus far is beyond our most sanguine expectations. The shout of welcome

that hailed the appearance of the Standard, as we lifted it to the breeze in the name of God and humanity, has been followed by a flood tide of subscriptions, unprecedented in the history of any Anti-Slavery Journal.

Our faith was great that the large delegation that voted to have the Standard erected, would sustain it with the same untiring devotion they have manifested in maintaining the integrity of our holy cause in times of imminent peril; and that thousands at the East and the West, whose principles and feelings were in unison with the body assembled at the last meeting of the American Society, would give to a national organ, without concealment, without compromise, the grand hailing sign of true Abolitionism. They have given it.

Time will disclose what further labors and responsibilities are upon our hands.

Office of the American Anti-Slavery Society.

All orders for publications, and all letters in relation to the business department of the Standard, should be addressed to ISAAC T. HOPPER, 143 Nassau-street. All communications for publication in the Standard should be subscribed to the "Editor of the National Anti-Slavery Standard," 143 Nassau-street, N. Y.

Names.

We request as a particular favor to us, that the name of our paper be written or quoted in full to prevent mistakes. There are several Standards besides the Abolition Standard recently started in New Hampshire. Our correspondents will please make the name of our Society clear with the number of our office. Some of our papers and letters go to the Depository of the American and Foreign Society, and theirs come to us. We regret that the new organization in this city have not taken a name that would save themselves and us some trouble in this respect.

Number 2.

We are in want of number two of the Standard. We have a greater demand than we can supply. Will those who can spare this number please forward it to us as soon as convenient.

Terms of Subscription to the Standard.

It will be seen by reference to our first page what the terms of this journal are. We have abundant evidence that they are in accordance with wise economy from the number of subscribers already obtained. Scarcely a day passes without additions to our list, and the language of the letters from our Agents is, "still they come."

Agents Wanted.

We are in want of some half-dozen or dozen good Agents, to get subscribers for our paper. We want men who will feel that this journal is the organ of the Abolitionism of the country that its course must be upward and onward, warning against every thing that is opposed to the rights of man, no matter how firmly planted that opposition may be, or where its resting place. Such men we want, and to them will be given a commission that will enable them to maintain themselves and the paper at the same time. Letters should be addressed to ISAAC T. HOPPER, Office of the American Anti-Slavery Society, 143 Nassau-st.

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the American Anti-Slavery Society for the current year, are informed that by making known to our Publishing Agent their preference for this, and their post office address, shall receive the Standard gratuitously for the time they have paid for the Emancipator.

Local Agents for the Standard.

EDWARD M. DAVIS, Philadelphia, Penn.
JAMES M. McKIM, " "
J. P. BISHOP, Boston, Mass.
WILLIAM APLIN, Providence, R. I.
LOTHMER MYRICK, Cazenovia, N. Y.
WM. P. POWELL, No. 61 Cherry-st., New-York City.
THOMAS MCCLINTOCK, Watertown, N. Y.
ROBERT H. FOLGER, Massillon, Ohio.

Travelling Agents.

JAMES B. RICHARDS, Mass. P. O. address, Boston.
WM. McKIM, Penn., " "
WM. O. DUVALL, N. Y., " "
CHARLES STARKS, Mass. P. O. Springfield.
E. D. HUDSON, Conn. P. O., Hartford.
CLEMENT M. BURELIGH, Conn. P. O., Plainfield.

Lost.

A colored girl, named *Serena Smith*, eight years of age, rather small, light colored and rather straight hair—wore a dark print dress and nun's hat, with green ribbons—was seen last with a colored man named John Williams, who has lost an eye. Any information respecting the child will be thankfully received by her mother, Sarah Smith, No. 10 Jr. street, or 198 Hudson street, or at the office of this paper.

Ministers of Colored Churches will please to read this notice in their congregations.

Notice.

James Richardson, jr. will deliver an address on the first of August, in honor of Emancipation in the British West Indies, at Providence, R. I.

MARRIED.

In Philadelphia, July 2, D. C. V. HADLESTON, of Troy, N. Y., to HANNAH C. BRECKENRIDGE, of Philadelphia.

POETRY.

Blandina, the Maid of Lyons.

Strong is the power of Faith in woman's heart—
Woman, for weakness oft by man disdain'd—
With fearless breast she meets each fiery dart,
By love inspired, by heavenly truth sustained,
Oft when the furious zeal of man hath waned,
His tongue spoke treason, and his courage fled—
Hers, unflinching, hath the glory gained,
With balmy oil to grace the Saviour's head,
And at his feet, her tears—her martyr blood—to shed.

Such was thy lot, Blandina! who didst lead
Thy trembling brother to the dismal shade;
Young, fond, confiding, in that hour of need
He on thy steadfast words his spirit stayed;
Serene, though hell's maddest furies array'd!
Still on thy face he gazed, all calm the while;
And when devouring tigers round him played,
One voice he knew, which never did beguile,
And traced his Saviour's love in thine angelic smile.

Oh! lovely saint! whom fiercer tortures tried!
Thou camest time hour of darkness—and of light!
Firmly on God thy glowing soul relied,
And drank, enraptured, those visions bright,
Which Jesus gives, when he doth take delight,
Leaving, e'en through the skies, his saints to greet!
Then rushed the monsters forth, and in the sight
Of frantic thousands, battled for their meat!
Then went thy soul on high, and took her blissful seat!

Victorious, and FOR EVER—mid "the blessed!"
There where the martyrs of more ancient days
All on their thrones of massive glory rest,
Broke forth in rapturous strains of praise;
Breaks forth e'en now, in every song they raise
Who, still arriving, swell that shining throng—
And shall break forth, in more resounding lays,
When all the Ages rise, with voices strong,
And pour through endless day, one tide of praise along.

Rest.

Sweet is the pleasure
Itself cannot spoil!
Is not true leisure
One with true toil!

Thou that wouldst taste it,
Still do thy best;
Use it, not waste it,
Else 'tis no rest.

Wouldst behold beauty
Near thee? All round!
Only hath duty
Such a sight found.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion
Clean without strife,
Fleeing to ocean
After its life.

Deeper devotion
No where hath knelt;
Fuller emotion
Heart never felt.

'Tis loving and serving
The highest and best!
'Tis onward, unswerving,
And that is true rest.

From the London Forget-Me-Not, for 1840.

The Fatherless.

BY MRS. ARDY.

Seek not the smiling vale, sweet boy,
With early wild flowers gay,
Where birds pour forth a song of joy,
And silvery waters play,
Though violets spring beneath thy feet
Though blossoms scent the air,
No welcome shall thy presence greet,
Thy father is not there.

Seek not the room remembered well,
Where often thou wouldst glide,
Eager thy childish tale to tell,
Close to thy father's side:
How wouldst thou count his treasured books,
And praise his pictures rare,
But never shall a father's looks
Again rejoice thee there.

Some bid thee to turn to yonder mound,
Where mournful yew trees rise,
And tell thee in the hallowed ground
Thy cherished father lies;
Oh! seek his grave with sorrowing heart,
Strew it with flowers fair,
But 'tis thy father's mortal part
Alone that moulders there.

He lives above the vaulted skies,
With spirits pure and kind
And casts perchance his watchful eyes,
On those he left behind—
May all the counsels he has given,
Aid thee to turn thy thoughts on heaven,
And lead thy footsteps there!

Vain, dearest boy, thy earthward gaze,
Vain thy beseeching sighs,
The guardian of thy infant days
Can glad not here thine eyes;
Yet still pursue thy search of love
In faith, in hope, in prayer,
'Till thou shalt reach the realms above,
And meet thy father there.

From Freedom's Gift.

Connecticut.

The arms of this State are three vines, with the motto—
Glean, sow, and reap.

BY M. W. CHAPMAN.

Come, toil-worn, and care-worn, and battle-worn friends,
Ye bound with the bondman, till tyranny ends!
From the glimmer of dawn on the waves of the sea,
To the shadows of sunset, wherever ye be,
Take courage and comfort! Our land of bright streams,
And beautiful valleys, awakes from her dreams,
At the sound of your voices, and calls from its grave,
The Spirit of Freedom to shelter the slave.
Our rocks bear a record that rouses the blood;
"Resistance to tyrants is duty to God!"
And the conflict of Spirit is kindling afar,
And mothers are guiding their sons for the war!
Be glad! for the land of the vine and the oak,
The slumbers that bound her hath joyously broke;
Our people—they gather their forests among—
They throng to their temples, with prayer and with song
Our mountains are ringing with freedom's refrain—
"The land of the Charter shall shiver the chain!"
Well, is it, ye sons of the puritan stock,
That your slumbers no longer your forefathers mock!
The vine that they cherished, yet richly shall yield,
Its clusters of fruitage, empurpling the field:
For the people that twine in their armor around,
In token of faith in the promise which crowned
The day of its planting, no longer forget
The Slave! and a blessing shall rest on thee yet,
As they sing in its shadow their joyous refrain—
"The God who transplanted shall ever sustain!"
Boston, April, 1840.

Zeke.

A man named Daniel Godwin, who lived in the lower part of the State of Delaware, made a business of buying fugitive slaves running, and generally obtained them for little or nothing. He would then pursue them, and if successful in the pursuit, would realize a large profit.

He bought one man named Zeke (Ezekiel) in this way, and came to Philadelphia in pursuit. He came into my shop, and was in the act of relating the circumstances of the purchase, when a black man came in, folded up his arms, and leaning upon the counter, looking him full in the face, said (after hearing the relation) "How do you do, Mr. Godwin?" "How do you do," replied G. "Do you know me Mr. G.?" "No, I do not." "Did you know a man who lived with Mr. —, your neighbour, at a certain time?" (mentioning a time.) "Yes," said G., "well, I'm that person—I'm Zeke's brother." "Well, do you know where Z. is?" "Oh, yes, Mr. G., but I'm very sorry you've bought Zeke, you'll never make any thing out of him—a bad speculation, Mr. G." "Why, what's the matter with Zeke?" "Oh, these blacks, they come to Philadelphia and get into bad company—they're afraid to be seen out in the day-time, and they prow about at night." "I'm very sorry you've bought Zeke, Mr. G.—he'll never do you one cent's worth of good—a bad speculation, Mr. G." "Well, come now, won't you buy Zeke, I'll sell him low?" "Why, if I did, I'd have to maintain him—he's my brother to be sure, but he'll never be worth any thing." "When he's free, he'll do better, perhaps," urged G. "That's the only hope left—but I doubt it—what would you be willing to sell him for, Mr. G.?" "150 dollars." "Poh, Mr. Godwin, I tell you Zeke will never be worth one cent to you or to any body else—150 dollars indeed!"

The case began to appear so hopeless that G. finally agreed to take 60 dollars for Zeke, and the man went off to hunt up the money. He soon returned with 60 dollars, and the necessary papers being soon drawn up, the bargain was concluded. "Well now," said the black man, "Zeke's free, is he?" "Yes," said Mr. G. "Zeke's free," "If I was Zeke, would I be free?" "Yes," replied G. He then appealed to me, and I assured him that Zeke was a free man; upon which he turned round to G., and making a low bow, said "how do you do, Mr. Godwin?" hope you're very well Mr. Godwin—very happy to see you Mr. Godwin. I'm Zeke!!

G. flew into a violent rage and seized Zeke by the collar, and began to threaten and abuse him, when Zeke raising his arm, and doubling up his fist, said—"Mr. Godwin, if you don't let go of me, I'll knock you down as flat as a pancake. I'm a free citizen of these United States, and I'll not be insulted in this way by any body."

I interfered, and G. loosed his hold on Zeke, who agreed to go with him to a magistrate, and we all went forthwith to Abraham Schenck, before whom the circumstances of the case were detailed, and who said to G., "you are outwitted Mr. Godwin, Zeke's a free man, as free as any man in this room."

Zeke then asked the magistrate if there was any further necessity for his remaining—"No," said he. "Well, then, may I please your honour, I want you to grant me a warrant for Mr. Godwin, he has committed a violent assault and battery on a free citizen of these United States, by violently seizing me by the collar." And it was only at my persuasion that he consented to Godwin's departure, otherwise he would have obtained the warrant and given him some trouble.

The above circumstances occurred about the year 1806. I. T. HOPPER.

* As he left my door he addressed me, said when you draw up the manumission, put in that Zeke is now commonly called Samuel Johnson.

The Nobility of Labor.

BY ORVILLE DEWEY.

So material do I deem this policy—the true nobility of labor, I mean—that I would dwell on it a moment longer, and in a larger view. Why, then, in the great scale of things, is labor ordained for us? Easily had it so pleased the Great Ordainer, might it have been dispensed with.—The world itself might have been a mighty machinery for producing all that man wants.

The motion of the globe upon its axis might have been going forward; without man's aid, houses might have risen like an exhalation,

Of dulcet symphonies and voices sound
Built like a temple;
gorgeous furniture might have been placed in them, and soft couches and luxuriant banquets, spread, by hands unseen; and man, clad with fabrics of nature's weaving, rather imperial purple, might have been sent to disport himself in those Elysian palaces: "Fortunate for us had been the scene ordained for human life!" But where, then, tell me had been human energy, perseverance, patience, virtue, heroism?

Cut off labor with one blow from the world, and mankind had sunk to a crowd of Asiatic voluptuaries. No, it had not been fortunate. Better that the earth be given to man as a dark mass, whereupon to labor. Better that the rude and unsightly materials be provided in the ore-bed and in the forest, for him to fashion to splendor, and beauty. Better, I say, not because of that splendor and beauty, but because the act creating them is better than the things themselves; because exertion is nobler than enjoyment; because the laborer is greater and more worthy of honor than the idler.

I call upon those whom I address, to stand up for the nobility of labor. It is Heaven's great ordinance for human improvement. Let not the great ordinance be broken down.

What do I say? It is broken down, and it has been broken down for ages. Let it then be built up again—here, if any where, on these shores of a new world, of a new civilization. But how; it may be asked, is it broken down? Do not men toil, it may be said? They do indeed toil; but they too generally do it because they must.

Many submit to it as, in some sort, a degrading necessity; and they desire nothing so much on earth as to escape from it. They fulfil the great law of labor in the letter, but break it in spirit. To some field of labor, mental or manual, every idler should hasten as a chosen, covered field of improvement.

But so he is not compelled to do under our imperfect civilization. On the contrary he sits down, and folds his hands, and blesses himself in idleness. This way of thinking is the heritage of the abused and unjust feudal system, under which the serfs labored and gentlemen spent their lives in fighting and feasting. It is time that this opprobrium of toil were done away.

Ashamed to toil art thou? Ashamed of thy dingy workshop and dust labor field; of thy hard hand, scarred with service, more honorable than that of war; of thy soiled and weather stained garment, on which mother nature has embowered mist, sun and rain, fire and steam,—her own heraldic honors! Ashamed of these tokens and titles, and envious of the flaming robes of imbecile idleness and vanity? It is a treason to nature—it is impious to heaven—it is breaking heaven's great ordinance. Toil, I repeat, toil, either of the brain, of the heart, of the hand, it is the only true manhood, the only true nobility.

Benevolence and Revenge.—Benevolence, itself of immortal quality, would immortalize its objects; malignity, if not appeased by an infliction short of death, would destroy them. The one is ever strengthening itself upon old objects, and fastening upon new ones; the other is ever extinguishing its resentments towards old objects by

the pettier acts of chastisement, or, if nothing short of a capital punishment will appease it, by dying with their death. The exterminating blow; the death which "clears all scores"—this forms the natural and necessary limit even to the fiercest revenge; whereas, the out-goings of benevolence are quite indefinite. In revenge, the affection is suddenly extinguished, and if relumed it is upon new objects. In benevolence, the affection is kept up for old objects, while ever open to excitement from new ones; and hence a living and a multiplying power of enjoyment, which is peculiarly its own. On the same principle that we water a shrub just because we had planted it, does our friendship grow and ripen the more towards him on whom he had formerly exercised it. The affection of kindness, or rather strengthened by the act. Whatever sweetness may have been originally in it, is enhanced by the exercise; and, so far from being stifled by the first gratification, it remains in greater freshness than ever for higher and larger gratifications than before. It is the perennial quality of their gratification which stamps that superiority on the good affections we are now contending for. Benevolence both perpetuates itself upon its old objects, and expands itself into a wider circle as it meets with new ones. Not so with revenge, which generally disposes of the old object by one gratification; and then must transfer itself to a new object, ere it can meet with another gratification. Let us grant that each affection has its peculiar walk of enjoyment. The history of the one walk presents us with a series of accumulations; the history of the other with a series of extinctions.—Dr. Chalmers.

In the splendid regions of the "far west," which lie between Missouri and the Rocky Mountains, there are living at this moment on the prairies various tribes, who, if left to themselves, would continue for ages to live on the buffalo which covers the plains. The skins of these animals, however, have become valuable to the whites, and accordingly, this beautiful verdant country, and these brave and independent people have been invaded by white traders, who, by paying to them a pint of whiskey for each skin (or "robe," as they are termed in America,) which sell at New-York for ten or twelve dollars, induce them to slaughter these animals in immense numbers, leaving their flesh, the food of the Indian, to rot and putrify on the ground. No admonition or caution can arrest for a moment the propelling power of the whiskey; accordingly, in all directions these poor thoughtless beings are seen furiously riding under its influence in pursuit of their game, or in other words, in the fatal exchange of food for poison. It has been attentively calculated by the traders, who manage to collect per annum from 150,000 to 200,000 buffalo skins, that at the rate at which these animals are now disposed of, in ten years they will all be killed off.—Whenever that event happens, Mr. Catlin very justly prophesies that 250,000 Indians, now living in a plain of nearly three thousand miles in extent, must die of starvation and become a prey to the wolves, or that they must either attack the powerful neighboring tribes of the Rocky Mountains, or in utter phrenzy of despair rush upon the white population in the forlorn hope of dislodging it. In the two latter alternatives there exists no chance of success, and we have the appalling reflection before us, that 250,000 Indians must soon be added to the dismal list of those who have already withered and disappeared, leaving their country to bloom and flourish in the possession and progeny of another world!—Quarterly Review.

Something to touch the Heart.—Coleridge somewhere relates a story to this effect:—"Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who neither knew war nor conquest, and gold being offered to him he refused it, saying, that the sole object was to learn the manners and customs of the inhabitants. Stay with us, said the chief, as long as it pleases thee. During the interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this: the one had bought of the other a piece of ground, which after the purchase, was found to contain a treasure, for which he felt bound to pay. The other refused to receive any thing, stating that when he sold the ground he sold it with all the advantages apparent or concealed which it might be found to afford. Said the chief, looking at the one, you have a son, and to the other, you have a daughter—let them be married, and the treasure be given them as a dowry. Alexander was astonished. And what, said the chief, would have been the decision in your country? We should have dismissed the parties, said Alexander, and seized the treasure for the king's use. And does the sun shine on your country? said the chief—does the rain fall there? are there any cattle there which feed upon the herbs and grass?—Certainly, said Alexander. Ah, said the chief, it is for these innocent cattle that the Great Being permits the sun to shine, the rain to fall, and the grass to grow in your country."

Army and Navy of China.—The following details of the army and navy of China are extracted from the work on that country by M. Gutschall, a missionary, who resided in it many years:—"The total number of Chinese troops, including those of the navy, but not the militia nor the Mongol auxiliaries, amounts to 765,222. China has two fleets, one for the rivers and the other for the sea. The first comprise 1,036 ships; the second, 918. The river fleets has crews to the amount of 9,500 men, and that for the sea 98,421, making an aggregate of 107,911 sailors. The army is as regular as any in the world, but is rather a skeleton than a body. The soldier does not fight from love of country, but rather as a police-officer or imperial chasseur; and, during the greatest portion of the year, he is at home with his family, carrying on some trade or profession. The country has no need of a large embodied army, and it is the interest of all parties to reduce the soldier to an humble artisan. Consequently, there is scarcely one-tenth of the nominal force under arms at one time, the other nine-tenths existing only on paper. We have been in places where there were thousands of sailors on the roll, and yet not more than 200 effective men could be mustered. When any rebellion breaks out, not more than 3,000 out of 10,000 can be collected.—Several of the generals are admirals also. A great many are equally ignorant of navigation.—A great many sailors of their merchant vessels belong to the navy. Their war junks differ in nothing from those employed in trade; the largest do not exceed 300 tons in burden. The whole coast is lined with ships, and there is not a single haven or calanque, however small, which has not its post of soldiers."

Burning Lime with Anthracite.—The Pottsville (Penn.) Journal states that among the many triumphant results which have attended recent experiments with anthracite, one of the most important is its successful application for burning lime. At Port Kennedy, one mile below the Valley Forge, this plan is now in operation. The coal is placed on a grate, to which is applied a blast, by means of a fan worked by a small steam engine; the effect of this is to blow the blaze through the whole body of the kiln. Formerly the limestone and coal were mixed, but the lime thus made was not very good, and resort was had to wood lime. The present way remedies all the defects—the product is of the best quality, and

a great saving of time is accomplished; as a kiln can be burned in 30 hours by the coal, which would take at least 54 hours with wood, while the old plan of mixing all the materials consumed 6 days. We hail this discovery as another proof of the vast wealth of our mineral deposits, and trust that soon as the present business depression shall wear away, we may see around us many evidences of its successful application.

A Printing Office on a Publication Day.

To see a Printing Office in all its glory, the uninitiated ought to visit a newspaper office on the day of publication, although they may assure themselves of a frosty reception at such a time. There is a breathless excitement in the scene. Not a sound is heard save at times the shipshot step of a compositor creeping across the floor to the foreman's desk for more copy, or the continued click clicking of the types as they fall into their places in the composing stick. The compositors are stationed at their cases, noiseless and busy as Wordsworth's cattle in the meadow, there are "forty setting-like ones." Mark the diversity of figure and expression, and, believe me, there is as great diversity of talent among them. That thin stooping figure, with sharp face, high nose, and dark motionless eyes, has a genius for setting advertisements. He is the uncontrolled master of that department. That fine looking fellow with an oval border of black whiskers round his face, and corresponding curve of his leg, the wit, orator, and gay Lothario of the establishment, has a taste which the foreman himself does not disdain occasionally to call to counsel. The greasy looking individual with a bald head, if you keep whiskey from him, and him from whiskey, (no easy task by the by) will set you a whole column of "close dig" without one typographical error. Marry, sir! of a Monday morning his types are strange vagaries. The demure gentleman, with his nose stuck in his composing stick, has a genius for "scheme work," which technical phrase designates what the vulgar call tables, &c. The paper is up—one by one the compositors have desisted for want of copy.

They are now busied, under the superintendence of the foreman, who has arranged the matter and measured out the columns, in tying them up. Now they slip them from the galleys on the stone, and arrange them in close parallels. The chase is placed around them, and the quoins are inserted. A dozen anxious heads are bending over the solid mass of types, touching, examining, scrutinizing, whispering eagerly. They who stand aloof are the apprentices, they are not allowed to interfere with this part of the ceremony. That handsome slip of a lad at the corner has commenced journeyman this very day. His whole frame thrills as he fingers the chase. He feels himself a man. Now all draw back but two raise their mallets to drive the quoins home, and plane the surface of the form. As the clatter begins, the sturdy pressmen issue from their den, and swing the ponderous mass from the stone, and disappear into the press room, whence the dull sound of their process may be heard to issue. One by one the compositors have assumed their jackets and dropped off. The day's work is over with the exception of the unlucky apprentice, detained to fold the papers, who stands brooding bitter thoughts. While an eager and curious phalanx is crowding the place of publication, to snatch the first damp sheets, the silence and loneliness settles down on the deserted compositors' room. Scottish Monthly Magazine.

John Hunter.—This ingenious man had so much diligence, that he often told his friends, that, for forty years, summer and winter, the sun never found him in bed. "I never had any difficulty," said he; "a thing either can be done, or it cannot. If it can be done, I may do it as well as another. If I take equal pains. If it cannot be done, I will not attempt to do it." Mr. Hunter made the completest collection in comparative anatomy.

Origin of the Names of the several States.

Maine was so called as early as 1623, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor. New Hampshire was the name given to the territory conveyed by the Plymouth Company to Captain John Mason, by patent, November 7th, 1629, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont, was so called by the inhabitants in their Declaration of Independence, January 16th, 1777, from the French, verd mont, the green mountain.

Massachusetts was so called from Massachusetts Bay, and that from the Massachusetts tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the blue hills of Milton "I had learnt," says R. Williams, "that the Massachusetts was so called from the blue hills."

Rhode Island was so called, in 1664, in reference to the Island of Rhodes, in the Mediterranean.

Connecticut was so called from the Indian name of its principal river. Connecticut is a Moheakneaw word, signifying long river.

New-York was so called in 1664, in reference to the Duke of York and Albany, to whom this territory was granted by the King of England.

New Jersey was so called in 1664, from the Island of Jersey, on the coast of France, the residence of the family of Sir George Carteret, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1793, from Delaware Bay, on which it lies, and which received its name from Lord de la War, who died in this Bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I, in his patent to Lord Baltimore, June 30th, 1632.

Virginia was so called in 1584, after Elizabeth, the virgin Queen of England.

Carolina was so called by the French in 1564, in honor of King Charles IX. of France.

Georgia was so called in 1732, in honor of King George II.

Alabama was so called in 1814, from its principal river.

Mississippi was so called in 1800, from its western boundary; Mississippi is said to denote the whole river; i. e. the river formed by the union of many.

Louisiana was so called in honor of Louis XIV. of France.

Tennessee was so called in 1796, from its principal river. The word Tennesse is said to signify a curved spoon.

Kentucky was so called in 1792, from its principal river.

Illinois was so called in 1809, from its principal river. The word is said to signify the river of men.

Indiana was so called in 1806, from the American Indians.

Ohio was so called in 1802, from its southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805, from the lake on its border.

Arkansas was so called in 1812, from its principal river.

Florida was so called by Juan Ponce de Leon in 1565, because it was discovered on Easter Sunday, in Spanish Pascua Florida.

Columbia was so called in reference to Columbus.

Wisconsin was so called from its principal river.

Iowa was so called from its principal river. Oregon was so called from its principal river. The continued discoveries of Iron Ore in this region, are cheering in the extreme. It would be an endless joy to notice all the discoveries of iron veins convenient and profitable for working. The quantity and quality of the ore, insures permanency, certain prosperity to the numerous furnaces, rolling mills, and manufactories erected near and in about the metropolis of the iron region of Columbia County.—Danville Intel.

Remarkable Instance of Canine Sagacity.—A gentleman of property had a mastiff of great size, very watchful, and, although, a fine intelligent animal. Though often let out to range about he was in general chained up during the day in a wooden house, constructed for his comfort and shelter. On a certain day, when let out, he was observed to attach himself particularly to his master; and when the servant, as usual, came to tie him up, he clung so to his master's feet—tie him up, he said, when they attempted to force him away, and altogether was so particular in his manner, that the gentleman desired him to be left as he was, and with him he continued the whole day; and when night came on, still he stayed by him, and on going towards his bed-stead, the dog resolutely and, and rushing in his life, went up along with him, and rushing into the room took refuge under the bed, from whence neither blows nor caresses could draw him. In the middle of the night a man burst into the room, and dagger in hand, attempted to stab the sleeping gentleman; but the dog darted at the robber's neck, fastened his fangs in him, and so kept him down that his master had time to call for assistance and secure the ruffian, who turned out to be the coachman, and who afterwards confessed that seeing his master receive a large sum of money, he and the groom conspired together to rob him—and that they plotted the whole scheme leaning over the roof of the dog's house.—Dublin Magazine.

Answer your Letters! There is much good sense in the following extract from the Philadelphia Gazette, relating to a subject which comes directly home to the business and bosoms of men. Read, remember, and practise the advice herein contained:

"Time that has once passed the corner, can never be overtaken, and anything that can as well be performed to day, as at a future time, is deprived of one of the chances of its accomplishment that can never be restored. An observance of the maxim here inculcated is very important in the answering of letters. The prompt man of business, who makes it a rule to reply to a letter immediately on its receipt, or as soon after as the nature of its contents will admit, never offends others, and is never borne down with the weight of his correspondence. The procrastinator, on the other hand, is constantly giving umbrage by neglecting other people's business, or by slighting the requirements of friendship, and is besides obliged to resort to whole paragraphs of lame apology, and sometimes to falsehood, to conceal what his correspondent very soon learns how to place to the proper account. And besides all this, his unanswered letters are constantly haunting him, and operates like a dead weight upon his comfort."

From the American Medical Intelligencer.

Dr. Parrish.

For the following obituary notice, we are indebted to one who was intimately acquainted with the actions and motives of the estimable physician, who has been recently lost to this community and to the profession.—Ed.

Dr. Joseph Parrish was born in Philadelphia in the year 1779, of respectable and pious parents, who were members of the religious Society of Friends. His father was a hatter, and he, being the youngest of eleven children, was kept under the parental roof, and instructed in the lighter parts of this business.

He was strongly inclined from boyhood to the study of medicine, but circumstances prevented him from attaining his wishes, until he had passed his 22d year. About this period he entered the office of Dr. Wistar, at that time Professor of Anatomy in the University of Pennsylvania. He soon exhibited strong proofs of talent, and remarkable assiduity in the pursuit of medical knowledge, which, joined to a disposition unusually amiable, strongly endeared him to his preceptor, and to his associates. He graduated in the University of Pennsylvania in the spring of 1805. The occurrence of yellow fever in Philadelphia in the autumn of this year, gave him an early opportunity of becoming extensively known.

He was elected resident physician of the city hospital at Bush Hill, and soon distinguished himself for his skill, and attention to the patients who sought a refuge in that establishment. Soon after completing his duties here, he was elected physician to the Dispensary, and obtained a share of private practice. He rose rapidly in public esteem, and was elected surgeon to the Almshouse Hospital about the year 1809.

He soon became prominent for his abilities as a surgeon, was prompt and skilful as an operator, possessed remarkable acumen in diagnosis, and was conspicuous for the precision and forethought which marked his conclusions. He also became popular as a clinical lecturer, his remarks at the bedside being eminently practical, and his manner and style of delivery exceedingly pleasing. He held this situation about fifteen years, during which time his reputation continued to advance, and he became extensively known as a surgical teacher to the numerous medical students who visited Philadelphia to pursue their studies.

In the year 1816, he was elected Surgeon to the Pennsylvania Hospital, in the place of Dr. Physick, who resigned on account of ill health. By his close attention to the duties, and his high character as a surgeon, he contributed largely toward maintaining the exalted reputation which this institution had acquired as a surgical school. He held this situation until the spring of 1829, when he resigned in consequence of ill health, and an indisposition to engage in extensive surgical operations. His active benevolence toward the inmates of hospitals, and his constant watchfulness over their comforts, was the theme of admiration from all those who had any knowledge of Dr. Parrish as an hospital surgeon.

During the period of his connection with public institutions, and for some years afterward, he always had a class of private pupils, who received instruction from him at his office or lecture-room, and who obtained many important practical advantages, which his extensive opportunities enabled him to afford. His class was usually composed of from fifteen to twenty-five young men from the city and different parts of the country.

He gave a regular course of lectures on the practice of medicine during the summer term, and on surgery during the winter. His lectures consisted of general remarks on particular diseases, illustrated by the narration of cases which had occurred in his own practice. He taught only what he knew from actual observation—referring his students to medical works and to the lectures at the schools, for more extended and elaborate descriptions. He was very careful to preserve a record of interesting cases, which fell under his notice, and his lectures abounded in valuable information derived from this source.

His pupils contracted for him the warmest esteem and affection, and amongst them are some of the most distinguished members of the profession.

He published essays on a variety of subjects,

which are to be found chiefly in the Electric Repository, of which he was one of the editors, and in the North American Medical and Surgical Journal.

His remarks on pulmonary consumption, which appeared in several numbers of the latter periodical, have attracted general attention, and have obtained additional interest from the fact, that a post mortem examination of his own body, proved that he himself was the subject of this malady in early life, and that he was cured by the practice which he had so warmly advocated, in opposition to the almost united medical opinion of the day. He published the American edition of Lawrence on Hernia, with an appendix—and, within a few years of his decease, a work on Hernia, and some of the diseases of the urinary organs, which contains a large number of observations, derived from his own practice.

His views of the medical profession were of the most exalted character,—he believed it the most dignified pursuit which could engage the attention of man, and he despised any attempt to render it subservient to selfish or sordid ends.

His standard of medical ethics was truly elevated, and his sense of honor and propriety in his intercourse with his medical brethren was delicate and refined. In a most extensive private practice, for a period of thirty-five years, during part of which time he was in the occupancy of important public stations, he perhaps had not—certainly he ought not to have had—an enemy in the medical profession.

His fostering attentions to the junior members of the profession secured for him their warmest regard, and his numerous acts of disinterested kindness towards many of them